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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

EXTENSIVE MISSIONARY FIELD.

[A pamphlet was recently put into our hands which we have perused with great interest, entitled "*The Conversion of the World; or, The claims of six hundred millions, and the duty and ability of the churches respecting them.*" It was written by the Rev. Messrs. GORDON HALL and SAMUEL NEWELL, *American Missionaries* at Bombay. As it is probable very few of our readers will have an opportunity to peruse the work entire, we shall take the liberty of publishing, in short numbers, the third part of this interesting work; and doubt not that it will be found worthy the attentive perusal and consideration of all. ED.]

A brief view of some of the most important openings for the extension of the Redeemer's kingdom.

No. I.

Though it is the duty of the Christian world to impart the gospel to all unevangelized nations, yet some parts of the world have a greater claim to our immediate attention than others. For instance, in regard to the propagation of the gospel through the world, the island of Ceylon in the East Indies is more important than Louisiana in North America. The former is the more important place for several reasons: 1. Because Ceylon contains two or three millions of people within the compass of a few hundred miles, while Louisiana contains not more than a hundred and fifty thousand, scattered over a country about twenty times as large. 2. Ceylon lies in the neighbourhood of an extensive and populous heathen country, and if the gospel should be established in that island, it would naturally spread into the neighbouring regions; the relative situation of Louisiana is not so important as respects the spread of the gospel.

Beside the population and relative position of countries, there are several other circumstances to be considered in making a selection out of the numerous missionary fields which the world contains: such as the comparative salubrity of different climates; the facilities which different countries afford for disseminating religious knowledge; the condition of the people, whether savage or civilized, the nature of their governments, whether despotick or mild, &c. Until there shall be a sufficient number of missionaries to supply all parts of the world, it will be our duty to select the most important places first. To do this requires much information and much reflection. The Moravians, while they have set a pattern to all

other christians for zeal, and patience, and perseverance, seem to have erred in many instances in the choice of their fields of labour. They have in general chosen the two extremes of heat and cold, and have sent great numbers of missionaries to thinly peopled countries; while many of the finest climates and most populous regions of the globe have in the mean time lain quite neglected. There is no part of the world, from the pinching cold of the frigid zone, to the burning plains of the equator, to which missionaries must not, ultimately go; but while almost the whole world lies before us unoccupied, we ought not to choose the less eligible, in preference to the more eligible places. Without attempting to determine precisely what places are the most important as fields for missionary exertions, we may mention the following as interesting and worthy the immediate attention of the christian publick.

First. the northern and western parts of the continent of Asia.

From the Indus to the Mediterranean, and from the gulf of Ormuz to the Caspian Sea, there is not a single Protestant missionary. Within these limits there are probably fifty or sixty millions of people, destitute of the gospel, immersed in gross ignorance, and led away by the delusions of Mahomet scattered over these regions are not less than a million of Armenian, Syrian and Greek Christians, in general destitute of the Bible, destitute of spiritual light and life, and on the whole but little better in any respect than their Mahometan masters. What a field for the benevolent exertions of enlightened christians! How much good might be effected by endeavouring to revive pure religion and christian knowledge in these eastern churches, venerable for their antiquity, their situation, and their origin.

Siberia, Tartary, and the northern parts of China form another immense theatre for missionary operations; a field as yet unexplored and uncultivated.

All these regions merit particular attention at the present moment, because Providence seems to be preparing the way for the dissemination of the gospel in this quarter of the world. In proof of this remark we may mention three facts; *first*, the recent translation of the New Testament into Persian and Turkish;—*secondly*, the reprinting of the Armenian Bible both in India and Russia, and the effort that appears to be making in Armenia for the revival of Oriental learning and the introduction of the arts, and improvements of the West;—*thirdly*, the foundation of Bible Societies in different parts of the Russian empire.

The New Testament has been translated into Turkish, a language spoken by thirty millions of people in the western regions of Asia. This work was done by Scotch missionaries at Karas. It has been printed and is now in circulation.

The Rev. H. Martyn, one of the English chaplains in India, travelled from that country into Persia in 1810; and after residing sometime at Shiraz, where he completed a translation of the New Testament in Persian, he pursued his travels through Syria into Asia Minor, where he died at Tokat, near the Black Sea, in the latter end of 1811.

The following is the translation of a letter from the king of Persia, on receiving a copy of Mr. Martyn's Persian translation of the New Testament: viz.

"In the name of the Almighty God, whose glory is most excellent.

"It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well wisher, sir Gore Ousley, Baronet, his Britannic Majesty's Ambassador Extraordinary (after being honoured and exalted with the expressions of our highest regard and consideration) should know that the copy of the Gospel which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your excellency on the part of the high, dignified and enlightened society of christians, united for the purpose of spreading abroad the Holy Books of the religion of Jesus (upon whom and upon all prophets be peace and blessings) has reached us and has proved highly acceptable to our august mind.

"In truth, through the learned und unremitted exertions of the Rev. Henry Martyn, it has been translated in a style most befitting the Sacred Books, that is, in an easy and simple diction. Formerly the four Evangelists, Matthew, Mark, Luke and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner; and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We therefore have been particularly delighted with this copious and complete translation. Please the most merciful God, we shall command the Select Servants, who are admitted to our presence, to read to us the above mentioned book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

"Your Excellency will be pleased to rejoice the hearts of the above mentioned, dignified, learned and enlightened society with assurances of our highest regard and approbation; and to inform those excellent individuals who are so virtuously engaged in disseminating and making known the true meaning and intent of the Gospel and other points in Sacred Books, that they are deservedly honoured with our royal favour. Your excellency must consider yourself as bound to fulfil this royal request—Given in Rebialavil, 1229.

(SEALED)

"FATEH-ALI SHAH KAJAR."

Although we cannot with safety infer much from a publick transaction of this nature; yet taken in connexion with several other facts, it certainly affords us ground to hope that prudent attempts to spread the gospel in Persia by distributing and explaining the sacred Scriptures would not be attended with so much danger as we have hitherto supposed.

The Persians, we know, are the loosest sect of the followers of Mahomet. It is also well known that the Koran acknowledges

Moses, David and Jesus, as prophets of the true God. Indeed Mahomet has incorporated so much of the Jewish and Christian systems with his own, that the late sir William Jones considered the Mahometans as a sect of corrupt and heretical christians.

Mr. Martyn resided at Schiraz, a principal city in Persia, in perfect safety; though it was known that he was a christian minister, and that he was then engaged in preparing a version of the christian Scriptures in the Persian language. The literati of Schiraz even offered to assist him in the work. Should any one attempt to make a translation of the christian Scriptures in the christian countries of Spain or Portugal, he would probably be thrown into the dungeon of the inquisition.

From the letter above quoted, it appears that the four Gospels have long been known in Persia; and from the manner in which the king speaks of them, we have no reason to think that any prohibition was ever laid on the circulation and reading of them.

There are christians of several denominations in different parts of the Persian empire, who have their churches and their priests. The Rev. Mr. Sabastiani, a Roman Catholic clergyman, resided eighteen or twenty years in the midst of Persia. He went to Bengal in 1812, with a translation of the New Testament, which he had made in the Persian language. It is now printed, or is in the press at Serampore.

From all these facts may we not safely conclude that, in the Persian empire, neither the circulation of the Christian Scriptures nor the preaching of the gospel is prohibited by law? This is more than we can say of many countries called Christian.

Another auspicious event for western Asia is, the reprinting of the Bible in the Armenian language, at Serampore, and by the Russian Bible Society, in large editions.

From recent accounts from Armenia, it appears that a number of noble and wealthy families in that country, are combining their efforts for the restoration of learning and the dissemination of knowledge among their countrymen. The Bible will no doubt prove a timely and welcome gift on this account, and will contribute in no small degree to the advancement of learning and improvement among them; and may we not hope that that the circulation of the Scriptures in Armenia will be the means of effecting a revival of true religion among that ancient and interesting people?

The church of Armenia may be rendered an important instrument in the work of evangelizing the western parts of Asia. Divine Providence has placed that primitive Church in a most important situation; and has preserved it many centuries in the midst of a numerous people who are yet aliens from the Christian community and strangers to the hope of the gospel.

The glory of this Church has indeed long since departed; but if, after sitting so many ages in the dust, she should at length arise and shine as in former days, it would be like life from the dead! All the regions of Western Asia would behold her light, and fifty millions of people, now sitting in darkness, would be cheered by her

beams. From Armenia the word of life would naturally advance into Persia, Mesopotamia, Syria, Palestine and Asia Minor; and thus without a crusade, the church of Christ might recover those long lost regions, where the light of divine truth first dawned upon the world, where the Saviour was born, and where the standard of the cross was first displayed.

If then we dare not attempt a mission in Persia, for the avowed purpose of converting the Mussulmans, let missionaries be sent into Armenia, where there is ample scope for missionary labours among a people already professing the christian religion. Let them endeavour to establish Bible Societies, in order that the people at large may be supplied with the Scriptures;—let them assist in the establishment of schools for the general instruction of children, and seminaries of a higher order for the education of youth, particularly those who are intended for the ministry;—let them establish a printing press for the constant publication of the scriptures and other useful books; and by every prudent measure let them aid that people in their efforts to introduce the knowledge and improvements of other countries; but let their ultimate and main object be, to rekindle the flame of religion and restore the light of truth in the Armenian Church; and if God should grant a blessing on their labours, let them then form a *Missionary Society* for the propagation of the gospel in all the surrounding countries.

So far with a common blessing we may proceed, without any particular danger or difficulty; and when we have done this, we may confidently expect that Providence will give us more to do.

There are many other christians in this part of the world whom we ought to seek out, that we may learn their wants and supply them, and bring them forward to aid in the work of spreading the gospel around them.

The late proceedings in Russia wear a most cheerful aspect in regard to the propagation of the gospel in the northern and western parts of Asia. At St. Petersburg, Moscow, and other principal places in the empire, Bible Societies have been formed whose presidents are princes and nobles, whose patron is the Emperor himself. These Societies are proceeding with as much vigour as those in any other part of Europe.

The following are brief extracts from the Moscow Auxiliary Bible Society's address to the publick.

"It is a lamentable fact that, till of late, few institutions have ever been formed for the purpose of promoting the real knowledge of the gospel not only among those nations to whom the faith of Christ has never been preached, but even among christians themselves. England, before all other nations, appears to have felt the importance of this great and sacred duty, to spread the light of the glorious gospel among all her numerous subjects, and to cause its rays to enlighten the uttermost parts of the earth.

"Russia, distinguished by her attachment to the faith and obedience to the laws, has at this time turned her attention towards the establishment of similar benevolent Societies, and sincerely de-

sires to behold the doctrines of the gospel spread among the many different nations that compose her numerous subjects—nations inhabiting the vast extent of country from the banks of the Vistula to the shores of America!”

They say further, “it is the real interest of the rulers of the earth to countenance the dissemination of the Holy Scriptures.”

These sentiments, coming as they do from the clergy, the nobility and the princes of the empire, may be considered as the sentiment of the Russian government. Indeed, the Societies say expressly that what they are doing is “to promote the benevolent views of their sovereign.

Russia then has in the most unequivocal terms declared in favour of the spread of the gospel, not only among “Christians themselves” but also “among those nations to whom the faith of Christ has never been preached.” She “sincerely desires to behold the doctrines of the gospel spread among the many different nations that compose her numerous subjects;—nations inhabiting the vast extent of country from the banks of the Vistula to the shores of America,” and calls it “a sacred duty to cause the benign rays of the gospel to enlighten the uttermost parts of the earth!”

Let us hail the publick avowal of such sentiments from the imperial throne of Russia, as a new era in the progress of christianity; and let us hope that that nation will ere long become an important instrument in the work of evangelizing the world. And these are not mere empty professions. Russia has for several years protected and patronized the important christian missions, established by the Edinburgh Missionary Society in the southern provinces of her empire; without ever expressing a fear that revolt, and ruin, and destruction, would be the consequence of attempting to convert her Heathen and Mahometan subjects.

RELIGIOUS INTELLIGENCE.

FOREIGN.

FROM THE MISSIONARY HERALD.

MISSION AT BOMBAY.

By the ship Cicero, capt. Edes, letters have been received from the missionaries at Bombay, down to about the middle of July last. The various plans of the establishment were advancing in a regular manner, and nothing of a particular interest had transpired since our last intelligence. Mr. Newell's health had suffered from an attack of the liver complaint, the common disease of hot climates; but was in a state of improvement. The missionaries were generally well; and there was nothing particularly alarming in the case of Mr. Newell.

Mr. Newell states, in a letter to the Corresponding Secretary, that he had done considerable at the book binding business, since his arrival; and that, with the assistance of workmen, a sufficient number of copies of Matthew's Gospel, and of Scripture tracts, had been done up for distribution.

Extract of a letter from the Rev. Allen Graves, to the Treasurer of the American Board of Commissioners for Foreign Missions.

MAHIM.* July 10, 1818.

Kind Sir.—To the present date our circumstances have borne testimony to the abundant goodness of God in our behalf. We have both lately experienced a temporary illness, such as has been almost universal among the natives around us, since the commencement of the rains. But we are mercifully restored: and, on the whole, have enjoyed a much greater share of health, than we had anticipated.

"I cannot gladden your heart by recounting conversions to Christ or describing one case of conviction, or careful inquiry after the truth. It is still cheering, however, to consider, that no faithful labours or prayers can be lost:—that God has the residue of the spirit, and all things will be ordered in infinite wisdom. As to myself, it will not be expected that I have begun regularly to preach the gospel. I am able, however as occasion offers, to present some truths to the minds of the heathen, and sometimes to confute some shadowy arguments in favour of idolatry. I make such attempts with the Brahmin; who instructs us; with the young men and boys, who are so friendly as to call upon us, and bring us little presents; with those to whom I give copies of the tracts, and portions of Scripture which are printed; with those whom I see gathering their flowery offerings, &c. But at present, it is by no means expedient to devote time purposely from the study of the language. Mrs. G. has closed her school for the present, because it seemed to interfere too much with her health, and the attainment of the language; both of which are indispensable in order to enjoy a prospect of much usefulness.

"The Portuguese Catholicks here are surprisingly ignorant and vicious; many of them are violently opposed to reading the Scriptures; and to having them at all diffused among the Hindoos. The priests expressly prohibit the Catholicks from reading the Scriptures, especially the only Portuguese translation which can be had. Yet some will receive and read them; and some will ask for copies of their own accord; so that I have distributed about twenty, having received them from the Bombay Bible Society, and they from the British and Foreign Bible Society.

"Servants are so plenty here, that English people seem willing that every thing should be done by the hardest. Hence mortars are used for coffee mills; and a bunch of wretched leaves a foot and

*It will be recollected, that Mahim is about six miles from the residence of the other missionaries, and on the northern part of the island of Bombay.

a half in length, for brooms. Water is drawn from deep wells and tanks, (if not by the Persian wheel, a valuable, though ancient invention,) by hand with a simple bucket and rope, which are doubtless *Antilema* of the New Testament. Grinding is performed by one or two women at a hand mill. Numerous and heavy articles are often transported to a considerable distance on the heads or shoulders of even female *coolies*.* Grain is cleaned by means of little fans eighteen inches square. Ground is often wrought with the maddock, or, if ploughed, with a piece of plated wood, amounting to a simple tooth. Many carpenters are yet without the use of a hand-saw or an auger; and most artizans, notwithstanding what had been said of hereditary perfection, are mere bunglers. But probably you know more of these things than I could tell you. As to the questions you proposed in Charlestown, I must still request a further delay, till I am better prepared to answer them: I hope you will ever pray that I may be more attentive and concerned for the souls of the heathen than any thing else; and far more than I ever yet have been."

FROM THE BAPTIST MAGAZINE.

AMERICAN BAPTIST MISSION.

Extract from the Journal of Mrs. Colman, written on her passage to India, addressed to her mother.

SHIP INDEPENDENCE, Feb. 8th, 1818.

Attended divine service below this morning as usual. In the afternoon, Mr. Colman delivered a discourse on deck, from Heb. ii. 3, "*how shall we escape, if we neglect so great salvation?*" There are some favourable appearance among the sailors. Two of them are considerably affected with a sense of eternal things. We are afraid to put much dependence on these appearances, but we fondly hope that they will not prove like the "morning cloud and early dew."

Brother Wheelock delivered a discourse this afternoon from Acts xvi 30. "*Sirs what must I do to be saved?*" This I trust, is the anxious inquiry of some on board. Two or three of the sailors, are much impressed with a sense of divine realities. All are remarkably sober, and attentive to the preached word. I firmly believe, that the Lord is about to display his power here, in the conversion of poor sinners.

Feb. 15.—Rejoice with me, dear mamma in the goodness of the Lord, and let us exalt his name together.—Salvation has as I humbly trust, come to this ship. One of the sailors, of whom I wrote the other day is now a hopeful convert! Mr. C. had some interesting conversation with him this evening. He does not himself believe that he is a christian. But from his appearance and conversation, Mr. C. feels satisfied that a gracious change has been

*Laborers, porters.

wrought in his heart. Indeed the alteration in him is so visible, that it is observed by all his companions. They say that he is a different man from what he was once. He acknowledged to Mr. C. that he had been a great sinner: had been much addicted to profaneness, and had never thought any thing about Christ. "But now," said he, "I love Christ: he is my all. I think of him and love him every minute. I cannot bear the idea of his leaving me."

Feb. 21. It is with unusual pleasure that I take my pen to record the glorious events which are transpiring on board. The Lord is with us of a truth. Yes he is here making a wonderful display of his power and love, in the conviction and conversion of sinners. Believing that it will gratify the heart of my mother, I will attempt to give her some account of this pleasing work from its commencement to the present time. As near as I can learn, the person of whom I last wrote, had some serious impressions the first Sabbath on which we had publick worship. These however, was transitory. During the week he became as light as usual and continued so until about four weeks since, when he was again powerfully awakened to a sense of eternal things. After much distress, he obtained relief to his mind, and gives satisfactory evidence that he has experienced a gracious change. This single instance of conversion, excited, I trust, our gratitude, and greatly encouraged our hearts. We were stimulated to be more importunate at the throne of grace. Nor did the Lord turn a deaf ear to the voice of our supplications. He is now pouring upon us the blessings of his grace, in rich abundance. The Holy Spirit is descending like "rain upon the mown grass" softening the hearts of sinners, and causing them to produce the "peaceful fruits of righteousness."

On Thursday morning brother Titcomb saw one of the sailors whom he teaches navigation, standing at the helm. He observed to him, that at a certain hour in the forenoon he would come forward for the purpose of giving him some instruction. He replied, "You need not come to day, for I have something of more importance than navigation to attend to." He then freely related the distress which he felt on account of sin. Mr. Colman conversed with him in the evening, and found him deeply concerned for his soul. It may not be uninteresting to mamma, if I write a few of his expressions. Said he "when I first came on board, I was a swearing creature. I was continually using curious expressions, and telling stories, which I made myself, to cause laughter among my companions. I thought myself one of the best fellows on earth. But now I find myself to be very sinful. I wonder that God has not before this sent me to hell. Frequently when I have been at mast head, and been plagued with the sails, I have wished that the mast would break and carry me overboard. Last summer I fell from the mast head to the deck. When I recovered my senses, I wondered that God had not taken away my life as I had so often desired him to do. I thought no more of it then, but I think much of it now. I view myself to be the worst sinner on earth. I hope God will have mercy on me.

On Friday afternoon brother Wheelock spent a considerable time conversing and praying with the sailors. He observed that there was a general solemnity on their minds. He and Mr. C. both visited them in the evening. When they returned, they remarked, that the scenes which they had witnessed, were calculated to melt the hardest heart. These who but a few days ago were living in opposition to God, and profaning his sacred name, were now falling upon their knees and appeared greatly distressed on account of their past transgressions. One person, who six days ago did not believe there was a God, or a devil; a Heaven, or a hell, and made a ridicule of divine things, was now pierced to the heart, and anxiously inquired "what must I do to be saved?" Another put his hand upon his breast, and exclaimed, "what a load of guilt is here!" Indeed the cry for mercy was general.

After leaving the sailors they met Mr. — (one of the officers of the ship) and conversed with him. He was much affected, and observed that he frequently thought upon the subject of religion. He is a young man of excellent morals, and possesses an amiable disposition. We long to have him become a christian.

SABBATH EVENING, FEB. 22.—In the afternoon, Mr. C. delivered a discourse on deck from John iii. 16, "*God so loved the world that he gave his only begotten Son,*" &c. The sailors appeared to receive the word both willingly and joyfully. The pleasure which beamed from the countenance of the regenerated, and the tears which flowed from the broken hearted, filled me with the most solemn and greatful emotions. I could not but exclaim, "What hath God wrought!"

Friday, Feb. 27. How great is the goodness of the Lord! His mercies are new every morning, and fresh every evening. I have the pleasing satisfaction to record another instance of conversion on board. The Swede, whom Mr. Colman instructs, has several weeks past, expressed a deep solicitude for the welfare of his soul. Within a few days, his distress has been very great. But last evening he was delivered from it, while reading the 9th chap. of John. Mr. C. instructed him this afternoon as usual. He also conversed with him respecting the happy change which he had lately experienced. He spoke much about the Saviour. A belief in him is evidently the foundation of his hope. This morning as I walked on deck, I saw him at the helm. His looks bore testimony that a happy change had taken place in his feelings. The other day he looked as though sorrow was his chief companion; but now the smile of joy illuminated his countenance."

DOMESTICK.

MISSIONARY SOCIETY OF CONNECTICUT.

Extract from the Twentieth Annual Report..

The Missouri Territory has opened a vast field for missionary labour. The Rev. Timothy Flint was stationed at St. Charles, on the Missouri river, and laboured in the adjacent towns. He also added Green's Bottom, a new settlement ten miles above St. Charles, to his missionary station. He was not however confined to these places, but itinerated up the Missouri and the Mississippi, and frequently crossed these rivers, and preached every opportunity when the people could be collected. The situation of the people where he travelled, he represents as being generally deplorable. Many of them live and die without any thought of eternity. So engaged are they in making new settlements in the woods, that they seem disposed to regard nothing besides. But with respect to many it is otherwise. They are willing to hear instruction from God's word. He took a peculiar satisfaction in distributing the Bible; and in seeing, in his extensive circuits, the Bibles which he had distributed, and in hearing from the people their cordial expressions of gratitude to the benevolent donors. "I could give," he observes, "a thousand details of the evident good resulting from this blessed charity." One striking instance he mentions of a young man, the son of a hardened unbeliever, and a champion among that class of men. He had received a Bible, had read it, and from reading it was persuaded that it was his duty to attend public worship. His father was angry, and gave him his choice either to give up his Bible and public worship, or leave his house. The father was very wealthy, and the young man just married and unprovided for, but he chose the latter. He left his father's house, and was under the necessity of making great exertions to support his family; and declared that he was determined to cling to his Bible at the risk of all consequences. Mr. Flint took many of his missionary tours on foot. He travelled eighty miles in a week; crossed the Missouri sixteen times in seven weeks, and sometimes when the crossing was very hazardous. He assisted in the installment of the first Protestant minister that has been settled west of the Mississippi, and north of the Arkansas. In his excursion he saw many families from Connecticut; and things appeared more encouraging than in any part of the country he had seen.

The Rev. Salmon Gidding is stationed at St. Louis, Missouri; but makes frequent excursions into the country to preach the gospel, and has formed several churches. In Belleview is a church which he was instrumental of gathering. In returning to this place, after a year's absence, he was received with the highest expressions of esteem and joy. The church had increased in numbers, and retained its purity. Christian professors honoured their profession. He also gathered a church at Richwood. When he first visited this place, the people were opposed to Gospel institu-

tions; but they soon became friendly to Gospel order, and ready to subscribe literally for its support.

In various places he preached to attentive audiences. His tour through the country was greatly encouraging. God appeared to be silently working on the hearts of the people. There was an increasing attention to divine things, and an earnest desire to enjoy the means of grace.

In a letter of late date, he says he had preached regularly at St. Louis since his preceding communication, except that, every fourth Sabbath in each month, he preached in the country. He had instituted a Sabbath School in St. Louis, which was well attended, and he preached a lecture every Sabbath and Friday evening. There appeared a more than usual attention to the things of religion. A number were deeply distressed on account of their sins, and some were rejoicing in hope that they had met with a saving change. The people were about to erect a house for the publick worship of God.

The prospect of good in that country, arising from missionary labours, he thinks, is daily increasing, as is the call for more missionaries. God has not suffered the labour which has been bestowed on his vineyard to be in vain. The fruits of it are already seen; and "may we not hope they will continue, spring up, and ripen for years to come? People in the country are surprised at the alteration in St. Louis within two years; and alterations for the better are visible in almost every place where missionary labours have been bestowed." Seven churches are already formed in that region. One of them have a pastor, and another a minister residing among them. The remaining five are dependant altogether on missionaries for a supply. The two most distant from each other are not less than one hundred and forty miles apart. "These destitute churches," says Mr. Giddings, "are calling on me for preaching, and consider themselves as under my pastoral care. I can feel and pray for for them, and that is the most that I can do for some of them."

The Rev. Elias Cornelius was appointed by the Board of Trustees, a missionary to the city of New Orleans. On his way to that place he performed missionary duties, and arrived there Dec. 30th, 1817, after a journey of three thousand miles. This city contains thirty thousand inhabitants, and has but one Protestant minister. The population chiefly consists of French, who seem to have no idea of the sanctity of the Sabbath. The day is devoted to business and pleasure. There are thousands of English and Americans there; and the number is annually increasing. The pious, of different denominations, had long been waiting for some one to break to them the bread of life. And, forgetting the peculiarities of party, were ready to rally round any evangelical minister of Christ, and lend him their support and prayers. "Hence," says Mr. Cornelius, "they received me with joy and gratitude, and flocked together to hear me preach; and never was I more gratified with the attention of any people. The utmost order and solemnity were observed,

and not unfrequently the silent tear evinced that some hearts, at least, could feel."

He was treated with great kindness and hospitality; and was instrumental of forming a regular church and congregation, which have obtained an act of incorporation from the legislature. By these he was earnestly importuned to tarry, and take the pastoral oversight of them. This he felt himself under a necessity of declining, and directed their attention to Mr. Larned, who was soon expected in the city, acting under a commission from the General Assembly of the Presbyterian Church.

Mr. Cornelius preached statedly and frequently to the people previous to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure he turned his attention more particularly to other parts of the city; and preached in the hospitals, in the jail, to seamen, and to a congregation of two hundred Africans.

His visits to the hospital were frequent, and deeply interesting. Here were people huddled together of all descriptions, and attended with various diseases. To the sick, and dying, Mr. Cornelius was counsellor, a comforter, and frequently with his own hands administered both clothing and nourishment to their bodies.—Through his influence, the internal regulations of the hospitals were considerably improved, and the condition of the sick greatly ameliorated.

From the sick, the dying, and confined, he turned his attention to seamen. He preached in a ship, which was lying in the harbour to as many as could be collected, the cabin of which was filled with sea captains; and he had the pleasure to find the assembly attentive, solemn, and affected. And his congregations of Africans were no less solemn and attentive under the preaching of the gospel.

The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good, both to the souls and bodies of his fellow men.

The arrival of Mr. Larned was an occasion of great joy to the friends of religion. His labours were highly acceptable; and the church and congregation harmoniously invited him to settle with them in the gospel ministry. This invitation he accepted; and a house for the worship of God is soon to be erected.

On the whole, Mr. Cornelius thinks the moral state of the city is improving, and that the cause of religion is rising. The monthly prayer meeting is attended with increasing interest; a Sabbath School is established; a Female praying Society; a Female Orphan Society; a Bible Society; and increasing exertions are making to replenish its treasury. A Female Domestic Society has also been recently instituted, the object of which is to procure a well qualified minister to labour among the poor and sick, in the jails and hospitals.

The Rev. Samuel Royce was appointed a missionary to the State of Louisiana. He is stationed at Alexandria, which is situated

about one hundred miles above New Orleans, and empties into the Mississippi from the west. Here he has spent the most of his time, and has accepted an invitation to settle in the gospel ministry.

On his journey to this place, he preached much to destitute congregations. He crossed the Mississippi at Baton Rouge, and since that time, he observes, he has been on ground never before trodden by a Protestant minister, except a few who were very illiterate. He made excursions into the country to preach, and visited Natchitoches, which is eighty miles above Alexandria on the same river. The inhabitants of this place are a mixture of Americans, French, Spaniards, Indians, and Negroes. The language of these is mixed in all possible proportions.

A woman, who was brought up in New England, and who had been some years in this place, was informed that there was a minister in town, she sprang from her seat, clasped her hands, and said she had not heard so good news since she had been in that country.

Many of the people were desirous of settling a minister, and expressed their regret that he was engaged. Numbers of his hearers, in this place, had never heard a sermon except from a Roman Catholic; and had never before seen the face of a Protestant clergyman. Yet they did not know that greater religious privileges were enjoyed any where, than what they enjoyed. Some, however, were sensible that they were perishing for lack of knowledge. He was frequently asked, why no minister was ever before sent into that country, and whether it is probable that any others will be sent.

Infidelity has spread wide its baneful influences. A great cause of this is, that there have been no ministers of the gospel there, for whose talents and learning the people had any respect. Yet there are a few pious people scattered through the country, some of whom have been long separated from religious society. When he met with such, their countenances and tears, more than words expressed emotions, easier to imagine than describe.

His mission has gladdened the hearts and encouraged the hopes of God's children: and some have been brought to think seriously of religion, who had neglected it before.

The Trustees have now to exhibit a summary of the labours of those who have been employed under their direction. It is but a general view which they can exhibit on this subject, for it would require volumes to enter on a particular detail. The missionaries, who have been employed, appear to have been faithful and persevering, in the great and important duties devolving upon them; and their labours have been attended with as great success as we had any reason to expect. The harvest truly is plenteous, but the labourers few. In order to proportion their labours, they must give to each but little. But that little is all important, and has been instrumental of producing gospel order, of advancing the moral and civil interests of the people, of establishing churches of converting many souls, and of comforting the hearts of God's dear children. In every place, where missionaries have gone, they have been joy-

fully received, and hospitably entertained; and in almost every letter, the thanks of the people are presented to those whose liberality has enabled the Trustees to send missionaries to feed their souls with the bread of life.

In the foregoing Narrative, particulars respecting the administration of the ordinances of baptism and the Lord's supper, and visiting families and schools, are generally omitted, for the sake of brevity, and to avoid repetition.

Brethren, the time is come when the Lord's house must be built; and in order to do this, much expense must be incurred, and who is there who does not wish to share in the honours and blessedness of this work? It is presumed that none have been the poorer for all they have given for this purpose; yea, that they have had greater prosperity, for there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. But even if the reverse were the truth, who would not cheerfully make some sacrifice to accomplish this glorious work? Think of the multitude scattered in the wilderness, and perishing in ignorance; and their children growing up without instruction in the most important knowledge; and you must be sensible of the necessity, not only of continuing, but increasing your donations. The country is rapidly settling, and an increased number of missionaries is necessary to do the work, which a small number could a few years ago have done. The constant cry is, "Send us more missionaries." The Trustees would rejoice to send them; but they must have your permission; you must give an increase of means. In former years they have gone to the full extent of their funds, and in some have anticipated your bounty; and the year past they have expended nearly a thousand dollars more than their income. What you give to build up Zion is but lending to the Lord. It is laying up an inheritance for your children which they cannot waste. Be not weary then in well doing for in due season ye shall reap if ye faint not.

With your charities, let your prayers daily ascend to God, that he would accompany the labours of missionaries with more abundant success; and that all exertions to spread the knowledge of the great Redeemer may be abundantly succeeded, until from the rising of the sun to the going down of the same, his name shall be great among the Gentiles, and in every place incense shall be offered to him and a pure offering.

JONATHAN BRACE, Chairman.

ABEL FLINT, Secretary.

NEW PRESBYTERIAN CHURCH IN NEW ORLEANS.

The New-Orleans Chronicle, of the 11th ult. in giving an account of the celebration of the anniversary of General Jackson's Victory at that place, on the 8th January, makes the following statement, which to the friends of Zion will be peculiarly gratifying:

"Among the interesting occurrences which distinguished the late anniversary, we had the pleasure of witnessing the ceremony of laying the Corner Stone of the *First Presbyterian Church in New-Orleans*. Never has this community been called upon to witness so splendid a scene. The concourse of distinguished citizens—the elegant and imposing appearance of the different Lodges of Masons and the decorum, harmony and satisfaction every where visible, rendered the occasion peculiarly impressive. At two o'clock, the procession was formed by the Marshals at the Grand Lodge on Rampart-street, in the following order:—

Members of Masonic Lodges clothed and decorated—Trustees of the Presbyterian Church—the Clergy—the Governor and Officers of his staff—Secretary of State—Maj. Gen. Ripley and Com. Patterson, with the Officers of their respective commands—Music—Senate and House of Representatives of Louisiana—Judges of the Parish, District, Criminal, Supreme and Federal Courts—resident Consuls—Citizens and strangers—Grand Master and Officers of the Grand Lodge of Louisiana—under the Escort of three Companies of Light Dragoons the Louisiana Guards and Washington Foot Artillery.

On reaching the scite of the contemplated edifice, the Grand Master proceeded to lay the corner stone with the usual solemnities, and beneath it was deposited a superb silver plate, engraved for the occasion, bearing the motto,

"JESUS CHRIST,

"THE TRUE GOD AND ETERNAL LIFE,"

and designating the time of founding the business, together with the names of the Pastor and the Trustees of the Church.

The ceremony of laying the stone being completed, Rev. Mr. LARNED, Pastor of the Presbyterian Church, rose and spoke to the assembly. Upwards of 7000 persons evinced by their unbroken silence, their attention to his eloquent impressive address. At the conclusion of the services the procession was reconducted to the Lodge by the marshals, and the spectators dispersed in a quiet and orderly manner.

We cannot close our remarks without expressing that cordial pleasure which the recent anniversary was so well calculated to inspire. The gladness exhibited among all classes in welcoming the birth of a new publick institution; the liberality manifested by Christians of every name in lending to the occasion their aid and their presence, the good feeling which seemed to predominate over all private and all national prejudices, afforded a spectacle too animating to be soon forgotten."

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